World Alliance News Letter

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PACIFIC SCHOOL OF RELIGION

Religion's Alternative To World Chaos

Amid the chaos of the world, in the midst of wars nd rumors of wars, men seek an answer to their plight.

Many a false faith looms like a mirage to offer solace. A perverted, irreligious answer is given by the political aiths of communism and fascism. A misleading answer s offered by the spurious faiths of romantic optimism nd bleak pessimism. There are also the illusory faiths f materialism and hedonism, which, like the false rophets of old, vouchsafe the "smooth answers" Isaiah vas wont to scorn. These faiths drive us to the predicanent condemned of the Old Testament prophets, who xcoriated the evil abomination of following after false ods who blind the mind and confound the spirit.

We seek prophetic religion, the religion which aims to peak in the name of God as the prophets of olden times poke in God's name. By this faith we uphold the digiity and worth of man, but realize that divine attributes ire distorted, often negated by man's demonic drives.

By this faith we glimpse, through man's excellencies, he greatness and wholeness and holiness which are God. We are aware, however, that man can only aspire unto God, never understanding Him fully. Such a faith enables us to glimpse the ideal. But we remain acutely aware of our shortcomings and inadequacies.

Religion does have the answer to the world's probems. As a unifying, creative, dynamic force in the midst of stagnation, failure of nerve, and disunity, religion provides an alternative to world chaos.

It is true that religion can be, and often is, a source of divisiveness. Witness the dissension among Protestant lenominations and sects; the tensions between Roman Catholics and Protestants; the internecine warfare among Moslem, Hindu, and Sikh in India; the strife between the conflicting nationalisms of Jew and Arab n the Middle East. These examples of disunity and liscord among rival religions — often within the very household of a specific faith — arouse despair lest reigion be unable to give directives for the peace men lesire so devoutly. Religions, in their formal, organized aspects, are indeed graphic examples of disputes and lissonance.

There is, however, another side to the coin. In the aspirations of the vast masses of millions of people hroughout the earth, there is one common denominaor: an inexorable drive for a just and peaceful world. The imperatives to do justly, to love mercy and to walk umbly before God are not limited, as many err in believing, to the Judaic-Christian tradition. This urge for a warless world is to be found in all the major faiths, even though it may be hampered by the indifference of believers and by ecclesiastical machinery. The major living religions of the world may differ in their symbolism and theology, they may envisage God in varied ways and offer diverse views about the nature of man; but in their quest for a world cleansed of war and want, they are in basic accord.

Christians may believe that Christianity has a unique revelation of God through Christ Jesus. But we must never forget that God hath not left Himself without a witness among any people. Therefore the Christian revelation is "one among many". The "many" include Buddhism, Islam, Shintoism, Confucianism, Zoroastrianism, Taoism, Hinduism, Jainism, Sikhism, and Judaism — mother-faith of Christianity and joint source of the Hebraic-Hellenic heritage, the wellspring of Western democracy.

No matter how widely these faiths may vary in their interpretation of life, they all seek an intellectual and spiritual explanation of human existence. They all give us a sense of belonging, a "togetherness" one with another. They aspire to that Divine Reality which alone is worthy of supreme devotion, the First Cause and Ultimate End of existence on which man's life depends. All have a moral demand on the individual, a final source of moral obligation.

These convictions have impelled the Church Peace Union to call a World Conference of Religion for Moral and Religious Support of the United Nations, to be held in Town Hall, New York, June 16th to 18th. From the major religions of the world, delegates are coming to this Congress in the confidence that, in complete integrity of mind and spirit, each man may adhere to his particular faith but can at the same time, share with his fellow delegates a desire for fellowship, understanding, and the practice of human brotherhood.

Each delegate will be aware that his own faith, like other religions, may at times make for a disunited world; yet his faith has within it the ethical drive and moral power to help save the world from despair and disintegration.

This Conference believing that religion *does* provide an alternative to world chaos, will consider how the forces of religion in all nations can be mobilized into concerted action to support the United Nations and its efforts for the establishment of a peaceful, free world.

Items of Interest

Brotherhood Week

American Brotherhood Week will be observed this year during the week of February 22nd to 29th. Churches throughout the country are cooperating with the sponsors, the National Conference of Christians and Jews, in planning programs to emphasize "the need of the application of brotherhood to all human relationships in our own land if we are to play a helpful part in securing peace for the world." Among the types of programs suggested are concerts of music of varied origins; pageants and plays dramatizing the contributions of religious, racial, and nationality groups to American life; meetings with a panel of speakers composed of lay or clerical members of the Protestant, Catholic, and Jewish faiths.

General Assembly Anniversary

In celebration of the Second Anniversary of the United Nations General Assembly on January 10th, an all-day conference was held at the Hotel Roosevelt, New York City. Sponsors for the meeting included the Church Peace Union, the American Association for the United Nations, the Carnegie Endowment for International Peace, and more than fifty other national organizations. The respective aims of the three sessions, chaired by Mr. Clark M. Eichelberger, Dr. Henry A. Atkinson, and Mr. Alger Hiss, were: *To Harmonize the Actions of Nations in the Attainment of Common Ends; To Achieve International Cooperation in Solving Problems of an Economic and Social Nature;* and *To Save Succeeding Generations from the Scourge of War.* Among those participating in the program were Dean Rusk, Andrew Cordier, Roger T. Baldwin, Paul Porter, Quincy Wright, Aake Ording, and Lionel Gelber.

On the subject of Korea, Mr. Roger N. Baldwin, director of the American Civil Liberties Union, said that neither the Soviet Union nor the United States had as yet made any marked contribution in their respective zones to help the Korean people realize their aspirations for self-government.

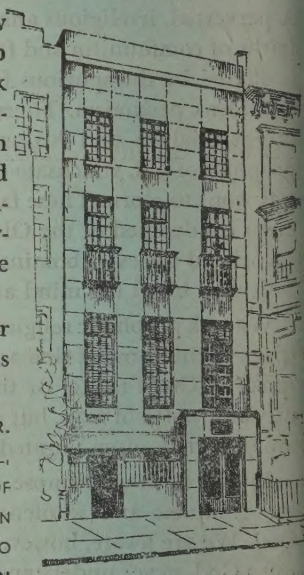
Professor Quincy Wright, author of *A Study of War,* speaking on "Human Rights", stressed the need for the recognition of conflicting ideas about certain rights, such as freedom of expression. The United States Constitution guarantees freedom of speech, for example, but in practice, this right is modified and regulated so as not to allow utterances considered detrimental to the common good.

Aake Ording, Director of the United Nations Appeal for Children, outlined the UN plan now in operation whereby most nations contribute to the fund for rehabilitation of the children of the world (three million of whom are underfed).

The panel discussion on *Obstacles Facing a Successful United Nations,* led by four members of the press who are responsible for disseminating news directly from the United Nations headquarters, noted the continuous responsibility of individual citizens and of the local press throughout the country in obtaining correct information about the United Nations and world affairs.

Church Peace Union's New Home

The Church Peace Union recently moved into its new home, Merrill House, at 170 East 64th Street, New York 21, N. Y. The former private residence has been completely renovated and provides offices for the entire staff. Dedicatory services will be held in the spring.



The bronze plaque over the front entrance reads as follows:

NAMED IN HONOR OF DR. WILLIAM PIERSON MERRILL, THIRTY YEARS PRESIDENT OF THE CHURCH PEACE UNION (1917-1947). DEDICATED TO THE SERVICE OF RELIGION IN THE ESTABLISHMENT OF A JUST AND LASTING PEACE THROUGH APPRECIATION, UNDERSTANDING AND GOOD RELATIONS AMONG THE NATIONS.

Prayer for Unity and Peace

O God, our Father, make us worthy of the trust which Thou hast placed in us. May we have bravery and devotion which befit these times. As a nation may we have the warm courage of unity and the clear consciousness of seeking tried and precious moral values. As citizens may we have the clean satisfaction that comes from the stern performance of our duty. May we have faith in the future of democracy, and may we build for a world of lasting brotherhood and peace. Amen.

G. A. CLEVELAND SHRIGLEY

(Adapted from Franklin D. Roosevelt's First Inaugural Address.)

To All Our Subscribers and Correspondents:

The new address of the Church Peace Union and World Alliance is, as you will note in this issue, 170 East 64th Street, New York 21, N. Y. Please do not send mail to 70 Fifth Avenue, New York 11, for the mail will thus be delayed. Kindly change your address lists to read: 170 East 64th Street, New York 21, N. Y.

The International Declaration on Human Rights

oris Gourevitch, Vice-President of the Union for the rotection of the Human Person, analyzes the results of e Geneva meeting of the Commission on Human ights:

The U.N. Commission on Human Rights recently lopted the articles of the International Declaration on uman Rights and of the corresponding Convention. hese articles considerably modified the proposals of e Drafting Committee on an International Bill of ights.

The task of the Commission was not easy. The na-onal Bills of Rights were shaped in the flaming en-usiasm of social upheavals, in the birth of the nations, r grew slowly through centuries of organic develop-ent of law. The future International Bill of Rights ill be artificially prepared in the bureaucratic kitchen f the young United Nations, still disunited by the con-radictions of the principles of democracy and free en-erprise, of communism, of moderate socialism, of atriarchal and cruel rule in some of the backward ountries of Asia and of political dictatorship.

Ambiguity of Language

What is sacred to the democracies, is suspect in the ommunist countries. For Locke, for the American Revolution, for the French Convention, the right of roperty was sacred. In the new Italian and French onstitutions this right is limited by the needs of the tate. Article 17 of the International Declaration speaks in ambiguous terms: "Everyone has the right to own property in conformity with the law of the state in which such property is located. No one shall be arbitrarily deprived of his property."

This article can be accepted by a British Tory and by a member of the Politbureau — but it is meaningless. The situation is even worse when the Declaration proclaims for everyone personal liberties and the right to participate in the administration of public affairs. Here, any effort to obtain a signature of a communist state or of the kings of Yemen or Saudi Arabia would only present a world-wide display of tremendous hypocrisy.

There remains one sphere where the Declaration could really play an effective role: this is the relationship between the community of nations and a human person — an isolated, persecuted man who has no armies and embassies to protect his elementary human rights.

The old international law did not recognize the duties to the human person. The states gravitated towards each other like the giant cosmic bodies, and the search for equilibrium ended regularly by wars. Hitler tried to prove to humanity that power alone is real in international relations. A man not protected by armies and embassies deserves only to be shot or gassed, said he.

Will the United Nations earnestly assume the defense of the human dignity of the stateless, the refugees, the displaced persons — of all men without state power behind them?

The proposals of the Drafting Committee were quite unsatisfactory. Article 14 read: "Everyone has the right to escape persecution on grounds of political or other beliefs or on grounds of racial prejudice by taking refuge in the territory of any state willing to grant him asylum." One million five hundred thousand displaced persons obtained a gracious permit to escape from Hitler, but not one state was "willing" to grant them asylum and they remained imprisoned in the camps of the democratic liberators. The proposal of the Drafting Committee seemed to be a tragic mockery. Many humanitarian associations asked for a change of Article 14 in the sense of a solemn affirmation of the United Nations' duty to find a haven for every survivor of persecutions. This would have been an excellent occasion for the community of civilized nations to assume responsibility for the new settlement of present and future refugees who become stateless as victims of persecutions.

Improvement of Article 14

The Commission on Human Rights did not dare to assume this human duty, but it improved upon Article 14. At least, the article lost the taste of mockery; in the new version, it reads: "Everyone shall have the right to seek and be granted asylum from persecution. This right will not be accorded to criminals or to those whose acts are contrary to the principles and aims of the United Nations." This article ought to be amended and the granting of asylum made obligatory for the UN.

The proposal of the Drafting Committee included another unacceptable article, Number 19: "No alien legally admitted to the territory of a state may be expelled therefrom without having a fair hearing." Nothing was said about those refugees who enter illegally, under duress, and are unable to obtain visas for any country. Their expulsion means practically their imprisonment. In France only recently 140 refugees were condemned to jail for from two to eight months. An effort was made to modify this article, but it failed. The article 19 was simply suppressed.

Article 18 in the new edition reads: "Everyone has the right to a nationality. All persons who do not enjoy the protection of any government shall be placed under the protection of the United Nations. This protection shall not be accorded to criminals nor to those whose acts are contrary to the principles and aims of the United Nations."

"The protection of the UN," if the United Nations does not guarantee the possibility of immigration, can be manifested only in the issuance of some kind of passport for the stateless which could be proudly exhibited

(Continued on page 7)

Christianity: A Force for Unity?

Dr. Robert Lawson Slater, formerly of the Rangoon University in Burma, now of Huron College in London, Ontario, writes of the churches and world order:

If it is sometimes naively assumed that all religious people must logically be apostles of world order, it is also assumed, perhaps even more naively, that Christians especially must be in the van of these supporting legions of public opinion.

The critics of Christianity, however, are not so easily persuaded. They point to other-worldliness in Christian tradition. Christians, they affirm, have often fled the world instead of seeking to order it, considering themselves but sojourners in a world which "lieth in the evil one."

Christians, it is further alleged, are divisive. They have conducted holy wars against men of other faiths. They introduced new divisions in non-Christian lands by their missionary zeal. And they have fought among themselves. The critics appeal to history. Europe, they note, is the cradle of the modern nationalism which now divides the world, and certain expressions of Christianity have fomented this nationalism.

> God heard the embattled nations sing and shout
> "Gott strafe England!" and "God save the King!"
> God this, God that, and God the other thing —
> "Good God," said God, "I've got my work cut out."
>
> (SIR JOHN SQUIRE)

The Testimony of History

But some of those who think very differently, regarding the Christian faith as a dynamic inspiration in the search for world order, also appeal to history. The Bishop of Chichester, for example, makes this appeal when he considers the relevance of Christianity to the search for world order. "Christianity means primarily Jesus Christ, with the series of events of which He was the focus, and the community of which He is the Head, . . . Christianity is not just a set of ideas; though it has all manner of consequences in thought and in conduct." He quotes Wells: "When I write of Christianity, I mean Christianity with a definite creed and militant organization" — and, we might add, a definite history.

Attention is thus directed to the Church. Here the critics of Christianity may affirm that it is precisely the fact of the Church which makes them doubt the value of the Christian contribution. For the Church has appeared in history as a political power. It is seeking its own enlargement. It is a contributory cause to the present divisive nationalism. It is a militant organization indeed, combating other faiths. Add to this the fact that the Church today is itself divided within, and the Church appears as part of the problem to be faced, not the answer to the problem.

Those who look hopefully to the Church would not deny the force of these objections. But they emphasize other aspects of Church history which have equal, if not greater significance. Included in this emphasis is the recognition that, in spite of its own divisions, the Church has nevertheless proved a unifying power. It has succeeded in transcending some of the very barriers which seem to others insuperable obstacles in the path of world order. While, for instance, it is true that even within the Church, there are racial barriers, it is also true that in no other community have men and women of different faces been so dynamically joined together.

Unity—Even In Wartime

Even war could not destroy this unity, as was seen in the efforts of Christians in rival, warring nations to maintain the fellowship achieved in the ecumenical movement; seen, too, and dramatically attested in individual examples, such as the intervention of the Japanese Christian doctor in the Pacific war to prevent the maltreatment of native evangelists, the Christmas services in Northern Ireland attended by British forces and German prisoners, and the fact that Indian chaplains were accepted as ministers of British troops in a country torn by political and racial feuds.

Recognition of the significance of this achieved Unity of the Church is not confined to ecclesiastics. "The Church, the Una Sancta, whose Head is Christ," says Professor Max Huber, formerly President of the Permanent Court of International Justice at the Hague, "is the unity which is already given, a unity which is both transcendent and immanent in history."

Christianity affirms "the spiritual primacy of the individual." Therefore, when Catholics and Protestants in America joined with Jews in a united Declaration on conditions of World Peace [the Pattern for Peace], it was not their democratic zeal as good Americans, but their religious principles which led them to set out, as the second of seven peace points:

> "The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights. . . . "

It is, in part, this same regard for the sanctity of individual persons, as children of God, which inspires some statements on the question of world order to look beyond the political issues to social and economic issues which threaten the peace of the world, and thereby, the physical and spiritual health of the individual. One of the most illuminating statements on this subject is contained in the ninth point of the "Church Charter," which states the agreements reached by Protestants in Europe: "The Church is to proclaim that society must provide all of its members with the opportunity to fulfill a meaningful vocation. . . . "

It is largely because war threatens the possibility of this meaningful vocation, that Christians are concerned in every effort to promote a better world order. But war is not the only evil which threatens man's peace. Nor is it the only evil which can be encountered by effective world organization.

FOCUS> on the Churches' Work for World Order

LEADER IN CHURCH

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"Send These, the Homeless . . . !"

In the third winter of "liberation" almost a million Displaced Persons still live in European detention camps. These men and women, victims of various forms of religious and political persecution and barbarism under the Nazi terror, represent many different religions. About 80% are Christians of various denominations, and 20% are Jews. These people, not caring to return to their home countries for fear of religious, racial or political persecution, rely upon the declarations of the governments of the United States, Great Britain, and France, that "no people would be forced to return to their homelands against their will," a principle endorsed as well by the United Nations.

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"Many thousands of Displaced Persons, still living in camps overseas, should be allowed entry into the United States. I urge . . . suitable legislation at once so that this nation may do its share in caring for homeless and suffering refugees of all faiths. I believe that the admission of these persons will add to the strength and energy of this nation." — President Harry S. Truman

The United States immigration laws permit 154,000 quota immigrants to enter this country annually. During the 16 years, from June 30, 1930 to June 30, 1946, visas were available for 2,614,273 people, but fewer than 600,000 came to the U.S.A. Over 2,000,000 visas were not used.

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"Each new wave of Displaced Persons has meant a body of new citizens who had learned by bitter experience how to value American liberty. They have been a good offset to those old Americans who by long use have come to take liberty for granted, if not as of questionable value." — Alvin Johnson

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Churches should sponsor discussion groups and study circles on the Displaced Persons problem. Write letters to local newspapers outlining Christian responsibility. Urge your Congressmen to vote for the passage of an emergency act by Congress permitting 400,000 Displaced Persons to enter the United States in a period of four years.

On the Political Front

European Recovery Program

The European Recovery Program is caught in the whirligig of party politics during a presidential election year. The statements of two distinguished elder statesmen before the Senate Foreign Relations Committee and the House Foreign Affairs Committee focalize two opposite points of view. Former President Herbert Hoover advised changing the comprehensive recovery program into a limited relief program. He would cut the "irreducible minimum" for the program from $6.8 billion to $4 billion for 15 months, without any future commitments, implied or overt.

Bernard Baruch emphasized the imperative need to implement the long-range recovery program as projected by the Administration. A domestic policy to undergird ERP should include, Mr. Baruch contended, postponement of tax cuts for two years, partial restoration of excess profits taxes, stabilization of wages, and cuts in farm prices. The ERP, as carefully planned by the State Department, carries a live hope of stimulating European economic rehabilitation during the next four years. The restricted "relief" program, pushed by the strongest opponents of the program, would negate the basic purpose of Secretary Marshall's plan for international economic stabilization.

Perhaps the most noteworthy suggestion of Mr. Baruch was his recommendation for a "general staff for peace" to deal with world problems as a whole, not piecemeal as is now being done. Such a staff would correlate the political, economic, and military aspects of the entire world picture. In this way ERP, vitally important as it is by itself, would take its place with the security and political facets of the over-all world situation. In such a perspective, economy-minded opponents of ERP could make little progress in undercutting the program which daily is becoming more of a life-and-death issue, especially for Britain, France, and Italy.

Burmese Independence

"Burma is free again." With these words in early January the Sawbwa of Yawnghwe, Burma's first president, hailed the independent republic. An end had come to the 62-year period as a United Kingdom colony. (Although the British "penetrated" Burma in 1826, they did not take it over until 1885, under Queen Victoria.) At dawn the Union Jack flying over Government House in Rangoon, was replaced by the red and blue Burmese flag; one large star represents the Union of Burma and five small stars represent the five main Burmese racial groups.

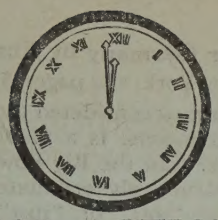
All constitutional links with the British Empire have been severed; Sir Hubert Rance, the last British governor, asserts the Burmese will be freer than the Filipinos under the present American treaties. A close economic and security relationship with Britain will be maintained. The British-Burmese military alliance does not, however, call for permanent bases in Burma. The new republic will stay in the Commonwealth tariff system and British economic interests will doubtless prevail.

The immediate future of the Union of Burma is expected to be stormy. Among the prevailing domestic and international problems are: (1) lack of trained technical personnel; (2) a highly vulnerable position between China (which claims the northern tip of Burma) and India and Pakhistan; (3) a war-shattered countryside and economy; (4) the poverty of the Burmese; (5) the difficulty of wresting economic control of the country from the British, Indians, and Chinese, who dominate the economic life; and (6) potential internal dissensions, caused by banditry and tribal uprisings. "Let us rejoice", said the president in his proclamation, "that this independence did not come as the result of armed conflict, but as the fruit of friendly negotiations with a great nation whose political bonds were replaced by mutual consent with the stronger bonds of friendship and good will."

Palestine and the UN

Openly defying the United Nations, the Arab States of Syria, Lebanon, Egypt, and Iraq, all of them UN members, are encouraging aggression against the Jews of Palestine. Encouraged in great part by Haj Amin el Husseini, the ex-Grand Mufti of Jerusalem and former Nazi agent, this campaign of violence is directed against a two-thirds decision of the UN which had resulted in the compromise solution of recommending national states in Palestine to both Jews and Arabs. The British government has insisted that it retain sole control over the country and sole responsibility for law and order until the termination of the Palestine Mandate. But the British seem either unwilling or unable to maintain law and order. As a consequence, the security situation in Palestine deteriorates rapidly. In the conviction that this open defiance of the UN on the part of the Arab States threatens the future of the United Nations and that a raging conflict of wider proportions is foreseeable, many American leaders are urging the United States government to consider the following measures:

1. A stern warning to the Arab States calling for an end to the sabotage of the UN decision.
2. An unmistakably clear declaration to Great Britain that as long as she remains in Palestine, her armed forces can be neither neutral nor quasi-neutral, but must align themselves in defense of public law and the UN decision.
3. Immediate use of the proper UN agencies to provide international military protection for Palestine Jewry and make immediately available the necessary military force to implement the United Nations decision on Palestine.
4. Immediate equipment of the Haganah, under United Nations auspices, to enable that Jewish constabulary defense force to carry out police powers within Jewish territory in Palestine.

ZERO  HOUR

FOR ACTION

THE EUROPEAN RECOVERY PROGRAM

1) Communicate with the Committee for the Marshall Plan to Aid European Recovery, 350 Fifth Avenue, New York 1, N. Y., for literature and data concerning the European recovery program.

2) Support ERP by arranging meetings in your local community with representation from as many different organizations as possible.

3) Write to your Congressmen and make it clear that:

(a) Aid must be given on a basis of "all or none";

(b) "Too little, too late" is not the formula for this emergency;

(c) In sponsoring this program and encouraging mutual aid through our own assistance, America must not attach crippling reservations;

(d) Inflation in America must be stemmed so that a healthy, economic life in the USA can provide a strong basis for the European Recovery Program.

(Continued from page 3)

in the concentration camp. The Nansen passport of the League of Nations did not do much to facilitate the migrations of refugees in Europe. Why must this purely symbolical protection not be accorded to criminals? Article 10 of the Declaration assures that no person "shall be liable to any greater punishment than that prescribed for such offense by the law in force at the time when the offense was committed." If the passport for the stateless issued by the UN is cancelled when the bearer is condemned for some common crime, he will lose his right of residence in the country of refuge on the day of his liberation from prison and will be imprisoned anew because he will be unable to obtain a visa for any other country. The normal national citizenship is not forfeited by criminals, and its pale shadow, the protection of the UN, must remain in force until the refugee obtains a new citizenship.

The only fields where the International Declaration of Human Rights can be of real value are the rights of stateless persons, refugees and minorities and the duty of their protection imposed upon the community of civilized nations. We must fight for the realization of this supra-national defense of human dignity.

Community Activities

Raleigh Institute of Religion

One of the most effective community institutions in the nation is the well known Institute of Religion initiated and sponsored by the United Church (Congregational-Christian-Friends) of Raleigh, North Carolina. The 9th Annual Institute is now taking place and is centered on the subject, *New Light on Old Problems.* The evenings begin with an Institute dinner at 6 P.M., followed by discussion groups led by community leaders at 7 o'clock. At 8 o'clock, the audiences gather for the open forum to be addressed by such national figures, among others, as Dr. Ethel J. Alpenfels, Dr. Vera Micheles Dean, Dr. Clyde R. Miller, and Brigadier General Herbert C. Holdridge, who will discuss problems of race, Russian-American relations, propaganda analysis, and universal military training. The Institute committee is headed by Prof. Joseph D. Clark, chairman, Dr. William G. VanNote, secretary-treasurer, and the Rev. Frederick B. Eutsler, minister.

Exhibit on Atomic Energy

The Brookhaven National Laboratory, organized last year by Associated Universities, Inc., under contract with the Atomic Energy Commission, is the principal center of nuclear research in the Northeast, and studies the beneficial uses of atomic energy. To further its program, the Brookhaven National Laboratory is sponsoring an exhibit on atomic energy at the American Museum of Natural History, Central Park West at 77th Street in New York City. Conducted tours take place from 4:00 to 6:00 p.m. The showing will continue until early April. Here is an excellent opportunity for church groups and Sunday School classes to educate their members concerning the potentialities of nuclear fission.

United Nations Festivals

The United Nations is giving full support to a project entitled "United Nations Festivals," programs of music, drama and dances of all nations to be presented at the Central Needle Trades High School in New York City. In order to achieve a better knowledge and support of the United Nations, "World Festivals for Friendship" is using this means to acquaint people of different nations and background with each other. The schedule of events includes eight festivals of music and six international plays, the latter presented in cooperation with the Dramatic Workshop of the New School, Representatives of the United Nations will be guest speakers on each program. For further information write to United Nations Festivals, c/o World Festivals for Friendship, 2 West 45th Street, New York 19, New York.

The purpose of the Church Peace Union and World Alliance is to promote international friendship and peace and to mobilize into a conscious force for international goodwill, all men and women who share in the great hope of a world in which war will have been abolished.

Suggested Reading

Their Search for God. Ways of Worship in the Orient by Florence Mary Fitch. Lothrop, Lee & Shepard, New York. 160 pages. $3.00.

The author of *One God — The Ways We Worship Him,* a book about the three great religions of the western world, now turns to the Orient and describes the ways of worship and the ways of life in the East. Attractively illustrated with numerous large photographs. A valuable reminder that "no people, no country, no age has a monopoly of faith, truth, and goodness. The simple, deep desires of all people are the same; the fundamental religious truths are universal."

The Year of Stalingrad by Alexander Werth. Knopf, New York. 476 pages. $6.00.

The furious battle of survival at Stalingrad forms the background for this penetrating "study of Russian mentality, methods, and policies." Vivid portrayal of the soldier's grim valor in the house-to-house and room-to-room fighting, the equally heroic worker's strenuous 12-hour day, the no-retreat mood of the Russian at Stalingrad — for him there was "nothing beyond the Volga." Two themes stand out: (1) the Russian's profound hope for the second front in the West, though that hope was disappointed month after month; (2) the tragic shortness of equipment, since Allied material did not arrive in any large amounts until 1943.

The Only Way by Karl Barth. Philosophical Library, New York. 122 pages. $2.00.

A profound Christian answer to the perplexing problem of how to change the German mind. Dr. Barth, with his heart-searching, rigorous logic, condemns the abominations of National Socialism and refuses to condone the German's lack of individual responsibility for the political situation. One need not "be a hero in order not to be a dishrag." The Germans now must start afresh, from zero. The Germans deserve not Pharisaism, not pity, not sentimentality, not softness, but genuine Christian friendship which nonetheless must be hard as iron. One of Barth's epigrams has a wide application today: "There are pessimistic as well as optimistic illusions."

The Struggle for Germany by Russell Hill. Harper and Brothers, New York. 260 pages. $3.00.

Germany is now considered the key problem facing the peacemakers. Is a viable German settlement possible? Can the Big Powers' clash in Germany be constructively terminated? Shall the peace be "hard" or "soft" or "just"? Without oversimplifying or confusing issues with undue detail, Mr. Hill clarifies these and other central questions about Germany and its future. A timely, important book.

The American Radio by Llewellyn White. University of Chicago Press, Chicago. 260 pages. $3.25.

Mr. White, as assistant director of the Commission on Freedom of the Press, has written an appraisal of the radio broadcasting industry. Like many regular listeners he feels that broadcasting companies have failed to live up to their public obligations. He places the blame for this on the close alliance of radio and advertising agencies. The book proves, for the most part, interesting reading. His conclusions and proposals are both thought-provoking and valid.

In Henry's Backyard by Professor Ruth Benedict and Dr. Gene Weltfish. Henry Schuman, New York. 50 pages. $2.50.

Professor Benedict and Doctor Weltfish, members of the Department of Anthropology at Columbia University, tell with brilliantly colored, humorous illustrations, a story containing a sharply pointed criticism of our boasted way of life. They present a strong plea to mend our ways. Henry's dream depicts our own backyards as the testing ground of our faith in democracy and religion.

RECOMMENDED MAGAZINE ARTICLES

"The Third Force" by R. H. S. Crossman (*The Nation,* January 24, 1948).

"The British Shed No Tears For Their Lost Empire" by D. W. Brogan (*The United Nations World,* January, 1948).

"Some Arguments on Universal Military Training" pro — Frances A. Thomas, con — Jean L. Bowie (*The Woman's Press,* January, 1948).

"The Myth of Security" by Hanson W. Baldwin (*Foreign Affairs,* January, 1948).

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